

# **The Christology of *Gateways Through Light & Shadow***

*by Zac Phoenix*



*“To be a scribe is a holy thing...” — Archangel Metatron*

I have felt drawn to doing a systematic study of the spirit communications material in Frater Ashen Chassan's *Gateways Through Light & Shadow* from a variety of angles, specifically concerning aspects such as cosmology, theology, eschatology, soteriology, christology, angelology, demonology, etc., either explicit or implicit in the words of the spirits themselves to see what kind of information arises by looking through the lens of cross-examination of their testimonies and the cosmic world-view found therein.

Through this first essay, I've decided that the *christology* of the text is a fairly simple place to start, as it limits the scope to a smaller topic as a test case of this way of approaching the contents of the book and will provide an entry point through which to expand the study later on to other topics.

Before I look at the responses given by the Archangels and other spirits conjured over the course of these magical operations, I'd like to outline some initial considerations to give context to the study.

Firstly, the spirits are always directly asked to swear on Jesus's name in two separate questions included in the standard line of questioning asked by Frater Chassan, the operator of the conjurations. I will be referring to these throughout the essay as *Question A* and *Question B*, reproduced below:

**A:** *“In the name of the holy and undefiled Spirit, the Father, the begotten Son, and Holy Ghost proceeding from both, what is thy true name?”*

**B:** *“Wilt thou swear by the holy blood [OR] blood and righteousness of our Lord Jesus Christ that thou art truly N. (the spirit's name)?”*

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These questions contain an implicit theology, which will be a worthwhile study at a later period. For now, I will limit it to the scope of Jesus, who is referred to as the begotten Son of the Father in a manner consistent with orthodox Trinitarian doctrine, as do the conjuration prayers from the *Drawing Spirits Into Crystals* ritual text which are used to call forth the spirits.

The word 'begotten' in English has caused some christological controversies, however it is a poor translation of the Greek word *monogenes* which means 'only-ness' or 'unique among others', not 'created' or 'made' as the English would infer. This word is emphasizing that Christ is the one and only Son of God in a way that human men and women are not, even though we are fellow children of God. This distinctness of Personhood as the Son is what is meant by 'begotten'. This doctrine is clarified in the Nicene Creed which states that, "We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, *begotten, not made*, of one Being with the Father."

**Methodology:** To reproduce and critically assess all statements made by the spirits as they relate to Jesus, the Christ, or the Son of God. Some spirits refer to the word/Word of God, which may be referring to Jesus as per the symbolism of the Gospel of John. This will be discussed in passing when relevant. Lastly, All Scriptures quoted are from the King James Version of the Bible.

## **List of Christological References in the Operations**

### ***Elemental Operations***

In this first series of conjurations, no mentions of Jesus, Christ, or the Son present. Due to the raw, elemental nature of these conjurations, it is not too surprising that language does not play a huge role in the interactions with these spirits/forces, thus any mentions or discussions of Christ are unsurprisingly absent.

### ***Archangel Operations (Planetary and Supercelestial)***

As beings closely intimate with God, it is expected that they should have much to say on the Son, and indeed they do. Most of the profitable discussion about Christ in this text comes from these spirits, as would be expected.

### ***Planetary Archangels***

**Michael, Archangel of the Sun:** To Questions A and B, he answers affirmatively but makes no further reference to Jesus, only to the Tetragrammaton ("*...who is my Father and Mother*").

Later, he says: "*Fight your battles, first, inside... Awaken your fellow man to the knowledge that all struggles are within. And when peace is made on that battlefield, all of mankind will sing with the joy and love together. That is the True image of the Christ and that will be His second coming.*"

This is the only explicit mention of a 'second coming' of Christ in the whole text, and it is a mysterious one. Many interpretations vary as to what the Second Coming is, whether it will be a physical return, or a spiritual or mystical one. Michael's answer implies more of a latter

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interpretation, that the return will come in the hearts and minds of men and women, but this can not be concluded purely from this answer alone.

Also, he says: “Work together, write, and share. Do all with the goal of bringing peace to all you meet, human and otherwise. Do all in the glory and in the love of your Father. Revel in the love of your father. Every working with the goal of unifying the living Christ of His most perfect and blessed Son.”

The grammar here makes it a little difficult to understand what he is saying. It could be inferred that he is continuing the 'do...' motif from previous sentences, to mean 'do every working with the goal...'. However, it is somewhat unclear as to what it means to 'unify the living Christ' through workings.

Lastly, Michael is asked about Skellig Michael, a crag of Ireland that has a monastic community living on it. He says, “The men who went there came because I called them there. They went specifically to subjugate their own ignorance. They answered the call to suffer like Christ. They suffered starvation, demons, doubt, and agony. In that place I stood by them. Because of their work, many transgressions, many sins, and the suffering of thousands was avoided and purified. That is the work of a real and true monk. To take on the sufferings of the world so that the world does not have to feel it.”

This answer in particular is worth deep reflection on the similarity Michael draws between the actions of the monks and the actions of Christ. There are soteriological aspects to this that explain the greater work that Christ undertook for the sake of others, while also implying that the path of Christ is a 'call to be answered' in the same manner in which Christ undertook it. It also implies that the work and lifestyle of the monastery is capable of being a transformative act of spiritual power, not just for the individuals themselves but for others also.

**Raphael, Archangel of Mercury:** This conjuration is unique in the text as to being the only one attempted with two scryers on different occasions, referred to as Scryer A and Scryer B. To Questions A and B, both scryers said he answered affirmatively but with no further references to Christ.

Later, to a different question about how best to work with him, Scryer B reports Raphael as saying: “You have crafted this room, this circle, the devices, the incense, the tools. Is it in those preparations that you demonstrate your desire to know the mind of God. Find the skill, hone it, know it, and immerse yourself in it. This is one of the paths to the Father. His Son made this path as the carpenter. Unbeknownst to many, several revelations about His Father did the Son learn as a carpenter.”

This answer can be linked to answers given by the Archangel Sandalphon (discussed below) who also talks mystically about the carpenter aspect of Jesus's human life as containing deep insights worth reflecting on. These answers indicate that Jesus's career as a carpenter was chosen specifically amongst all possible careers at that time in the world in order to demonstrate something specific for us to learn from. More will be discussed on this later.

Lastly, when giving instructions on constructing a Mercurial talisman, Scryer B suggests it should be “...consecrated in the name of the Father, His Son, and the Holy Ghost.” Neither an orthodox nor heterodox interpretation can be assumed definitively here as to the theology of these three Beings from this statement alone, but it is a rare occasion of the spirits referring to all three

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Beings in a manner consistent with the phraseology of Trinitarian statements of God.

**Sachiel, Archangel of Jupiter:** He appears to answer Question A affirmatively, and to B he replies, “[I will swear by the blood of the Christ that I am Sachiel...](#)” However, after this, Sachiel makes no further explicit references to Christ, only God, the Father, El, Elohim, etc. Thus not much profitable discussion on the nature of Christ can emerge from this particular evocation, other than that this spirit deems swearing on the blood of the Christ to be a grave and serious act.

**Anael, Archangel of Venus:** She answers Question A by singing her voice in praise to God. Before answering Question B, in response to “[Why is thy office?](#)” she replies: “...I am the love, the divine love that shines into every corner of the universe... I am the essence of Magdalene, and the longing of the Son for the Father, of the Son for the Mother, of the Son for the Lover. My name is on the lips of every lover.”

This introduces a surprising concept, that Jesus had a human lover. Anael gives further details on this later on, so this theme will be discussed in greater detail below.

Then, in response to Question B, she says: “[I swear by the beloved Son, Whose hair I ran my fingers through when He slept; Whose tears I wiped with my fingers; Whose feet, scarred with nails and covered in blood, I kissed; Whose voice was music; Whose devotion was perfect; Whose love astounded even me. I swear by the most perfect Son of God, Whom I love still, that I am Anael.](#)”

This is one of the most descriptive answers given that describes the Son. It affirms the story of the crucifixion as literally true by references to nails, scarring, and blood. (Many of the other Archangels also affirm the crucifixion later in their answers to this same question, and will be discussed each in turn.) The physicality of the body of Christ is strongly emphasized in this answer.

Next, the operator explicitly refers to Jesus with the following question: “[Great Angel, can you tell us more of the woman known as Mary Magdalene? What was her true identity and purpose? If she existed, what part did she play with Yeshua/Jesus of Nazareth and what is the true history behind her?](#)”

She responds, “[Her Spirit moves through the world again because she is needed. Her role is special and unique. Ask yourself: How could the Son have endured the world, its fear, its ignorance, its desperation, without nights of falling into the arms of His beloved, who did nothing else but love Him? Who could sooth His mind and His heart with her hands, with her voice?...She would sing to him...and I would listen and sign with them. And in those moments, God was all around. She knew the love of God with her heart, with her body...with a vulnerability that astounded the other disciples. It is a mystery of Jesus that many are not yet ready to hear.](#)”

This answer provides one of the most heterodox statements about the life of Christ in the entire series of operations. It appears to affirm long-held speculations, specifically Gnostic teachings about Jesus engaging in a human, romantic relationship with another woman, usually suggested to be Mary Magdalene. Anael's specific use of the term 'His beloved' would also seem to place Mary Magdalene as the Beloved Disciple mentioned in the Gospel of John (the only Gospel to use this concept). This has been a controversial attribution throughout Christian history.

There is a great deal of research that can be done here to explore this notion, but it would expand the current study considerably and so I will for the moment pass on a discussion of Mary Magdalene. However, this answer greatly affirms the humanity of Christ in a touching and surprising manner, and leads to very important questions about the nature of Christ's human legacy.

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**Samael, Archangel of Mars:** To Question A, he answers with his name. To Question B, he answers: “I am Samael, the Fierceness of God, he who held the hammer to pierce the flesh of the Son on the cross, while weeping tears of fire.”

This is one of the shortest, yet most striking statements about these spirits' relationship to Christ. Samael as the Archangel of Mars affirms his role in the human emotions that led to the crucifixion of Christ, while sharing with us that he was loathe to do so, 'weeping tears of fire'. He not only affirms that he was present at the crucifixion, but also that he played an active role in carrying it out, through human hands. There is a great mystery to contemplate here in how the Archangels relate to the emotions, thoughts, and actions of humans.

Later, Samael then curiously refers to Lucifer as the “...first son, most beloved, whose return to the Father will make all weep and sing...Such great destiny for my elder brother.”

The capitalization here is clearly given by Chassan rather than the spirit itself, but we can infer that Lucifer is not *the* Son of God in the way that Jesus Christ is. Yet, he is referred to as the 'first son', which implies that he was the first specifically *created* being. From this we can infer that Jesus Christ was not the first created being, but has co-existed with God since the beginning of time, affirming the orthodox theological perspective on the christological question of the nature of Christ.

**Cassiel, Archangel of Saturn:** To Question A, he responds with a sound. To Question B, he replies: “I swear by the blood of Jesus Christ, the Son of the Father...brave enough to hang on to the cross between the worlds...that I am Cassiel.”

This statement is interesting as it refers to the cross of the crucifixion as a place 'between the worlds', congruent with the Archangel's role as a spirit of both life and death, but specifically life passing through the gate of death. It is interesting to note the manner in which each Archangel discusses the crucifixion in relation to their own nature and role. More on this Saturnian aspect of the crucifixion will be discussed later on in the Olympic Spirit of Saturn, Aratron's evocation.

**Gabriel, Archangel of the Moon:** Firstly, it is worth remembering that according to the Scriptures, Gabriel has a special relationship with Jesus. He was the angel of the Annunciation, where he was sent to inform the Blessed Mary, the *Theotokos* (God-Bearer) that her child would be “the Son of God” (Luke 1:26-28). Thus one would expect Gabriel to have something to say about Christ, and he does.

To Question A, he sings his name. To Question B, he says, “I swear by my Father's most Holy Son, I am Gabriel...” This affirms that Christ is the most Holy of all.

After some other questions, the operator then asks about the Annunciation directly: “Were you indeed the great Archangel that brought news to Mary that her son would be Christ? Would you be able to share your personal account of this with us?”

Gabriel replies: “Yes, though it took time for her to understand. It took many visits, although she knew in her heart it was true from the very start. But a mother fears for her son. Especially when she knows that as a child of God, he cannot be sheltered, he cannot be protected, and never fully understood. I would come to her in the mornings, in the evenings, and she would turn me away. There were times when her burdens were greater than her son's. Eventually she understood, she knew, she accepted, and it was in that moment, that acceptance, one of the greatest acts of devotion to the Father that I have seen. For a mother to give her son into the uncertain hands of an unknown God, with nothing but prayer and faith as a path to walk upon is a miracle.”

At first, this recounting of the tale alarmed me as I initially thought it expressed an



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*adoptionist* view of Christ, the notion that God selected the human child Jesus in the womb and then 'anointed' him as his Son. This is a heterodox doctrine as it denies the eternally-existing nature of Christ and assumes an arbitrary selection of a human embryo to become the Christ rather than being the Christ from conception. However, I think it can be interpreted that Mary feared for her son because of what she knew would happen to him later in life, not feared for 'her' son that would 'become' something other than what he already was before Gabriel's visitation. I think this tale affirms the orthodox christology of the birth of Christ, or at the very least doesn't conflict with it. She seemed to be afraid of being told that she would have a son who would have a heavy responsibility in his life, though it is not clear whether she knew the full details of what would end up happening to him in his adult life.

The account also curiously does not reference the *virginity* of Mary, which is an orthodox doctrine in most Christian traditions, though Gabriel doesn't say anything that explicitly contradicts it, either. It does suggest though that the visitations to Mary were a repeated series of meetings, rather than the single occurrence as reported in the Gospels. There is much that is mysterious here in his account of the story, especially regarding how Mary thought about all of this, and that 'there were times when her burdens were greater than her son's' which is not adequately explained.

### ***Supercelestial Angels***

These beings are not directly linked to a planetary sphere, but are instead linked to other aspects of creation, such as the Sephiroth of the Kabbalistic Tree of Life.

**Archangel Uriel:** To Question A, he responds by sounding out his name. To Question B, he explicitly states: “I swear by Jesus Christ, Who became my Father manifest in the flesh, that I am Uriel.”

This is one of the strongest statements by the spirits that affirms the orthodox christology of Jesus being the manifest incarnation of God the Father. This is stated in many places in the New Testament, such as in 1 Timothy 3:16: “God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory”. It is interesting that this Scripture explicitly mentions the witnessing of angels to the incarnation, as they are doing so by sharing their testimonies in *Gateways Through Light & Shadow*. The Archangel Metatron adds something to this idea of witnessing the incarnation in his answers discussed later on.

Additionally, Uriel talks much of “the word / Word” (capitalization varies in the text) as a creative force of God. This may be a reference to Christ as the eternally-existing Person who was both with God and was God Himself since the beginning of time (John 1:1), and also refers to Jesus the man as 'the word made flesh' (John 1:13). However, this is an inference using Scripture as Uriel does not explicitly make this connection between the word / Word and Jesus, or the Christ.

Chassan himself indicates this uncertainty as he transcribes “Son (Sun?)” when Uriel says: “Each one understanding the power of the Word. Each consciously recognizing their voice as its shard and echo of the ultimate Divine, constantly resurrecting the Son (Sun?) with the voice.” The word 'resurrecting' would imply a stronger argument for Son rather than Sun, but this cannot be definitively stated.

Overall, I think it is a safe assumption, using both Scripture and Uriel's answers, that the word/Word spoken of by Uriel is indeed the pre-existing Christ that was manifest in the Person of Jesus.

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**Sandalphon, Archangel of Malkuth:** To Question A, he responds with his name. To Question B, he says: “I swear by Jesus Christ, whose blood soaked the stones. Whose body made a bridge and set an example for men and women. I swear by Jesus Christ, that fine carpenter, that I am Sandalphon.”

There is much to think about here, as he asserts that the crucifixion made the body of Christ into 'a bridge', and that he 'set an example' for all of us. This echoes the many mentions in the Gospels of Jesus commanding his followers to 'take up their cross' and follow him. Also, as a spirit intimately connected with the element of earth, it is no surprise that Sandalphon again draws attention to the carpenter vocation of Jesus, being a vocation deeply connected to the earth element and wood which is attributed to it. He expounds further on this aspect of Jesus in a later answer.

Then, when asked, “What are your views on humanity? What are your roles and interactions?” He replies, “Humans are all shards and reflections of the Creator, my Father, totally beloved by the Son, Jesus Christ. Fascinated by them He was, fascinated by each and every one of them. Like Him I see every one of you as a window into the heart of my Father, into His mind, His intention, His mystery...”

This draws a dual connection between the humanity of Jesus and the divinity of Jesus, that the Father can be seen through him. It also affirms the link between Jesus and the rest of humanity, that we too can be windows into the heart and mind of the Father.

Sandalphon continues, “So I care for you, cultivate you; grow your understanding and knowledge of self, so that I may see into the innermost heart of creation. It is the same with the fish and the tree, the river, the bat, the whale, all children, all windows into the innermost heart of my Father, cupped always in His praying hands, sheltered by His spirit. I place the foundation beneath the feet of humanity so that they may reach their God.”

This is one of the clearest examples given by the Archangels of the Orthodox doctrine of 'theosis', in which it is argued that the destiny of human life is a process of transformation in which humanity becomes like unto or joins with the divine nature of God. In this doctrine, Christ was the ultimate example in how to do this and was made human in order to help provide a visible manifestation for humanity to emulate this process.

Once again, Sandalphon returns to the carpenter motif with the following: “I loved watching Jesus work with wood. The way His hands moved, the way He used the tools, the way He carved and hammered and sawed, and immersed Himself in the creation of something of use. Your souls are like this. So much of Who He was, was a carpenter. So much of His insights, His understanding of His own true Self that was and is God, came when He worked with wood. Your souls are like this as well. Work with your hands, create, immerse your mind into the act of creating, the care, and in it you will reveal your soul and be embraced by our Father.”

This fascinating response provides mystical commentary on the nature of Jesus learning the way of the carpenter as a physical skill and discipline. It affirms that Jesus was not omniscient in the body of the incarnation but that he also had to learn and discern the will of the Father in his own way and in his own time. This answer very much affirms the orthodox interpretation of Jesus and his relationship to the Father while incarnated, but also offers a deep mystery to contemplate on in our own spiritual lives.

He later adds to this connection between the body and the earthly, physical, manifest nature of reality when he says: “...do something with your hands—play an instrument, carve a stick, build a wall—and as you do so, just like the Son, hold in the front of your mind, the question: <How does this teach me about God? How does this reveal my heart to Him?>” The activities and the work of

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the Son were a part of the process of coming to know God again after passing through the veil of humanity, and likewise we can come to God by doing the same, as Jesus did.

**Metatron, Archangel of Kether:** To Question A, he answers with an explanation of his name. To Question B, he replied: “I, Metatron, remember when the Son's story was only written upon the pages of night. I remember the anticipation of seeing His face for the first time. To see the Father, my Father, made man. I swear by that holy, perfect, humble visage that is Jesus Christ, that I am Metatron.”

Here we have another affirmation of the doctrine of the incarnation, and an echo of the verse that the angels bore witness to the birth of the Son in human form (Timothy 3:16). That Metatron, closest of Archangels to God Himself, was so excited by this event is both touching and revealing, that the incarnation of Jesus Christ was a momentous and unprecedented occasion in the grand cosmological story of God and His Creation.

## *The Hiram Operations*

The Hiram operations interjected between the Archangel operations did not reveal any information about Jesus Christ, but as these operations contained more Kabbalistic imagery and themes, and were focused more on how Frater Chassan and Benn mac Stiofán were first introduced to this spirit, this was not too surprising.

It would be interesting to know what Hiram has to say about God, Christ, or any of the other topics relevant to this particular study, but unfortunately the cosmological information recorded from Hiram is so far very limited. An additional, further text on Hiram's history has been intimated at by Frater Chassan, which I look forward to studying in due course.

## *The Four Cardinal Kings*

Apart from the invocations used to call these beings, which do mention the Son, of these spirits it is interesting to note that 2 of the 4 beings do not mention, discuss, or acknowledge Christ in anyway. Only Oriens (of the East) and Maymon (of the South) do so. It may be coincidence, or there may be a symbolic reason for this that is not immediately clear to me.

**Oriens, Cardinal King of the East:** To Question A, it answers with its name. To Question B, it says: “I swear by the feet of the crucified Son that I am Oriens. I remember rising in the East as the light and caressing his feet. And moving slowly up his body like an embrace to comfort him with the light of his Father.”

Jesus was said to have been crucified at 'the third hour', which in the Jewish manner of counting time would be around 9AM. Likely the sun was already up at that time, so the only other time Oriens could have embodied the light moving up the body of Christ was when the 'darkness' that 'came over the land' from noon to 3PM ended and Christ died with the final crying out to God (Matthew 27:45-54).

**Maymon, Cardinal King of the South:** To Question A, it affirms its name. To Question B, it replies: “I swear by the Son that suffered on the heat of the cross, I am Maymon. From before the time of the



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Son, spoken by pharos [pharaohs?].” It later adds, “My origin is before the incarnation of the Son...” As a spirit of the South, often linked with fire and heat, much like the Archangels it comments on the crucifixion from its own energetic, elemental perspective.

### ***The Olympic Spirits of the Arbatel***

These spirits were first found in the particularly Christian grimoire, the *Arbatel*. Being spirits unique to this very Christian text, they are brought forth with a conjuration prayer that is explicitly Christian in nature, referring to “Jesus Christ, the only begotten Son, our Lord”. Thus it is rational to assume that positive responses to Christ will be found in these spirits' replies.

**Hagith, Spirit of Venus:** To Question A, it responds with its name. To Question B, it says: “I swear by the name of Jesus, who gave his blood to heal sorrow, that I am Hagith.” As a spirit of love, relationships and emotional healing, it is unsurprising that this spirit wanted to draw attention to the manner in which the crucifixion 'heals sorrow', the sorrow of the division and separation of humanity from God which Christ's death worked to reunify us to Him.

**Bethor, Spirit of Jupiter:** To Question A, he replies, “By the Father, the Son, and the Holy Spirit, I am Bethor. My blessings are only for the magnanimous.”

Then, when asked “What is thy office?” his reply invokes the Son explicitly, so it will be worth reprinting it in full: “I am the distributor of wealth and of power. I am the bridge between the large cup and the small. Some are born with a cup large with capacity, and some are born with a cup small. I link the powerless with the powerful, that the large cup may fill many small ones. Only in this way will rule be in harmony with the spirit of the Creator and in keeping with the just, loving law of the Son. Only for the magnanimous are my blessings.”

Here Bethor describes himself as a facilitator between those who have much in life to give and those who have less. All throughout the Bible, both Old and New Testaments, there are discussions of how God's overflowing bounties are poured out onto humanity. The famous “my cup runneth over” of Psalm 23:5 is one example of this, as is all the references to being filled with the Holy Spirit, for example that Christ pours out his cup to fill us with the Holy Spirit (Matthew 20:23). It also invokes the image of the Last Supper and the Eucharist, where Christ gives his blood to be drunk from the cup (Luke 22:20). The Scriptures repeatedly talk also of the 'cup' as someone's situation in life, their sins, their deserved punishments and rewards. It is a broad and flexible symbol used in a variety of literary ways by the Biblical texts. There is much to ponder on here using Hebrew and Greek concordances on all of the symbolic and literal references to 'cups' throughout the Scriptures.

**Phaleg, Spirit of Mars:** To Question A, he replies with his name. To Question B, he replies: “I swear by the Son who gave his blood for men, the greatest warrior of peace, that I am Phaleg, as I have said.”

Here Christ's crucifixion is again affirmed by the spirit, but even more interesting is the reference to Christ as a 'warrior of peace'. As a Martial spirit, Phaleg is certainly linked with war. The notion of Jesus as a 'warrior' has scriptural precedent. The Gospels have many stories where Jesus takes on a confrontational, combative role in opposition to the religious authorities of the time. The story of the moneychangers in the Temple (John 2:13-25) is one where this rarely seen wrathful side of Jesus comes out.

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But greater a symbol is that of being a warrior 'of peace'. The title Prince of Peace is a common epithet of the Christ. It appears in the Old Testament prophesy of Isaiah, which is where the title comes from: "For to us a child is born, to us a son is given; and the government shall be upon his shoulder, and his name shall be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace." (Isaiah 9:6). The notion of 'peace' in relation to Christ is extensively documented throughout the Scriptures.

**Aratron, Spirit of Saturn:** To Question A, he replies with his name. To Question B, he replies: "By the blood and blessed sacrifice of Jesus Christ, who came to me unafraid and suffered the scythes of sin, I am Aratron as you have called."

As a Saturnian spirit, linked with the symbolism of death and the scythe, Aratron is affirming his role in the crucifixion as the being whom causes Christ to 'suffer' the 'scythes of sin' and to "...liberate spirit from body". The soteriology of the work of the crucifixion is usually accepted to be that Christ took upon all of the sins of mankind in that moment of death and suffered divine punishment in payment for those sins, much like the scapegoat of Ancient Judaism, a symbol for whom Jesus was intended to be identified with by the writers of the New Testament.

Both Cassiel and Aratron say they are the gates through which the living pass into the world of the dead. Aratron affirms this when he says: "I am present at the time of death. Feel me in the room at the time of death and the hours and days and months leading to death... Whisper my name and I will come. Invoke me and the sacred, holy name of Cassiel. Remember the blood of the Savior on the cross and the Father, who shall ultimately receive them. I am but the opener of the gate and the way".

Lastly, Aratron explains a necromantic rite of spirit communication in a graveyard that involves dirt "...rubbed on the forehead in the name of Jesus Christ in the form of a cross". Though Jesus is mentioned here, there is not much to be interpreted about the nature of Christ, except for the obvious interpretation that his name is a powerful one that can be called upon in magical rites.

**Och, Spirit of the Sun:** To Question A, the spirit replies with their name. To "What is thy office?" it replies, "I am the station of pure giving. The revolving, turning wheel of Michael's glory. I am the descent and mingling of the three pillars: The Father, The Holy Ghost, who is Sophia, and the Son. I am the tunnel through which the original fire, given by the Father, wielded by Michael, born of the Father, the Mother, and manifest in the Son, is channelled to your world."

Here, we see more of the language of the spirits referring to the Holy Spirit as the Mother, inferring that Christ is the Son of the union between the Father and the Mother. This theme continues in the answer to Question B, to which the spirit replies: "I swear by the Father, the Mother, and the Son, on whom I am wholly dependent for my existence. Whose grace, strength and mercy has guided me to be more than I once was."

This is one of the more Gnostic statements made by the spirits, as in orthodox Christianity the Holy Spirit is not often referred to with feminine pronouns. However, in the Hebrew Scriptures, the word for spirit, 'ruach' is feminine. There is also precedent to talk about the Spirit of God as Wisdom, a feminine being, especially in the Wisdom literature of the Old Testament (such as the writings of Solomon). Other Semitic languages such as Aramaic and Syriac also have a feminine gender for their word for 'spirit' and some early Eastern Christian liturgies referred to the Holy Spirit in the feminine. In the Greek, 'pneuma' is in the neuter, and finally the Latin 'spiritus' completed the transition to an entirely male gender when referring to this Person.

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Furthermore, the concept of the Mother is usually reserved for the human mother of Jesus, the Blessed Virgin Mary. This mystical concept of the Christ as the child of the Holy Spirit, who is posited to be the Divine Mother is one that requires much further research and consideration.

The final, possible reference to Christ is through the symbolism of the lamb: “Like the lamb, the blood that runs from those sacrifices helps to create the world anew.” This may be speaking of Christ's role as the 'Lamb of God', as spoken of in places such as the first book of John, the 'Passover lamb' in 1 Corinthians 5:7, and as the slain lamb before the throne of God in Revelation 5:6.

**Ophiel, Spirit of Mercury:** To Question A, the spirit replies with her name. To Question B, she says: “I am the Olympic Spirit Ophiel, who carried the words of the Son: 'Father, why has Thou forsaken me?' on the cross to the ears of the Father in that most holy of moments.”

As a Mercurial spirit, her role is acting as a messenger of God is well-established in the answer to this question, where she also directly quotes the Scriptural account of one of the sayings of Christ during the crucifixion (Matthew 27:46, Mark 15:34).

**Phul, Spirit of the Moon:** To Question A, the spirit replies with their name. To Question B, they reply with the simple response, “...I swear by the blood of the crucified Son that I am Phul, the Olympic Spirit, as you have called.” Other than affirming the crucifixion in this way, not much more can be gleaned from the answers of this spirit in relation to the Christ.

## *The Final Conjunction*

**Raziel, Archangel of Chokmah:** This special, final operation is completed after the Olympic spirits upon special prompting of Frater Chassan in a serendipitous manner. It provides a final, closing statement on the spiritual purpose of the entire text, as well as Frater Chassan's unique spiritual path and destiny as a magician-priest of the Holy Trinity.

In response to Question A, a chorus of angels sing his name. In response to Question B, he says: “I swear by the blood of the beloved Son that I am Raziel. The symbol of the Son exposing His heart, the flaming heart of God, is a mirror or an echo of the journey that I take from the Creator to the created. It is always through the heart. When the Son showed His heart to the world, this was a recapitulation of that ancient Mystery, the bridge between the Creator and the world.”

This recalls the theme of the body of Christ as a 'bridge' upon the cross, as discussed previously by the Archangel Sandalphon. It further invokes the imagery of the Sacred Heart, which is not present in early Christianity but developed much later in Roman Catholicism and Eastern-rite Catholic practice. The Most Sacred Heart of Jesus, or *Sacratissimum Cor Iesu* in Latin is one of the most famous and well-known symbols and devotional practices of Catholic spirituality. It is also found in some Anglican and Lutheran strains of Christianity as well. The imagery of the Sacred Heart is a mystery to be contemplated: pierced, bleeding, surrounded by a crown of thorns and engulfed in flame, but shining brightly and adorned with the symbol of the cross, it is one of the most esoteric and striking symbols of Christian iconography.

I will end this essay with one more answer by Raziel which further invokes this imagery of the heart of God. This answer also serves as a good commentary on this study's underlying premise of seeking to assess the orthodox or heterodox nature of the manner in which the spirits speak about Jesus.

Frater Chassan asks, “What are your and other Angels' relationship to Christianity? How do

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you perceive the spiritual significance of the Roman Catholic sacraments? What about the sacraments given in other Christian denominations, such as the Gnostic one I'm a part of?"

Raziel answers: "When the institution serves to open a path between the secret heart of God and the secret heart of the people, it is blessed. When the institution deliberately closes the pathway between the secret heart of God and the people, it becomes lost, cursed. Each institution must never place itself above the possibility that it may one day decide to close the passageway rather than open it. Whether a pontiff, a bishop, a saint, or a layman, each one lends a hand in keeping the sacred passageway open. When the passageway is open, the work is done well and blessings flow. This takes a tremendous amount of faith, because often what God reveals in His unfolding story is not what we expect. All the institutions that are created—whether Roman Catholic, Greek Orthodox, Baptist, Jehovah's Witness, and the many, many others—are good when they keep the passage open. When it is closed, they do the work of the Enemy. None are above this."

To tie this answer in to this study specifically, perhaps we could conclude that it does not matter so much as to whether specific doctrines and dogmas are accurately understood; what is more crucial to the spiritual path is to have a sacred connection to the heart of God, which every man, woman, and child must find their own pathway to. Institutions can only ever help to facilitate this heart-connection to the Creator, and sometimes they may in fact hinder it. Raziel seems to be suggesting here that there is no 'one right church' in which we must have membership, or one right set of doctrines to follow in strict adherence. Thus, we should seek to be open to the heart and mind of the Creator, and be cautious about being too dogmatic about the nature of the various interpretations of theology, christology, etc. What matters is the Way, and Christ showed the Way in his actions as a sacrifice and as an example for us to follow, as testified by these holy, celestial beings throughout the evocations of this book.

## **Conclusion**

We now come to the end of this systematic study of the christology present in *Gateways Through Light & Shadow*. The spirits evoked in this text clearly have a great respect and veneration for the one they call the Holy Son of God and they respond positively to His Name and swear by it, which is a grave act for a spirit to do. Throughout studying the testimonies of these spirits, much has been discussed and revealed about the nature of Christ in his role as the human man, Yeshua, Jesus of Nazareth, born to the Blessed Virgin Mary, *and* as the Divine Son of the Father, Eternal Logos, the Word of God. The spirits appear to both confirm and affirm the two natures of Christ, human and divine, in a manner congruent with the christology of accepted orthodox tradition. This was a surprising conclusion to come to, considering the heterodox nature of these magical operations which would be frowned upon by mainstream Christian traditions.

There is certainly room to argue for a more Gnostic understanding of Christ in the text, though nothing too radical of a departure from orthodox christology is present in order to warrant the more dramatic Gnostic interpretations of Jesus extant in various traditions when a simpler, more orthodox interpretation will fit. The most radical elements of the christology in the text are those which speak of non-scriptural content, such as the discussion of Mary Magdalene as the Beloved Disciple and lover of Jesus.

While certainly a strongly heterodox perspective on the life of Jesus, ultimately I feel it does not harm the orthodox view, but may actually enrich it, providing ample opportunity for mystical

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reflection on the shared humanity between us and Christ. That Jesus had a romantic partner embraces the fullness of the incarnation, taking it to its ultimate conclusion that Jesus experienced all of the wide ranges of human emotions and experiences as accorded to bodily, manifest life on earth. That he too knew what it was to be loved in body as well as mind and soul affirms the beauty and power of human relationships that the Father has gifted unto us as a part of human life, and also serves as a reflection of the divine, spiritual love accorded to us by and from the Father and His Holy Spirit.

*Light & Shadow* also appears to affirm the orthodox theology of the Trinity, though this is merely a lesser conclusion of this initial study of the text. A more in-depth study of the overall theological elements presented would need to be done to affirm this conclusion more strongly, especially concerning the pneumatology aspects of the Holy Spirit as the Mother, which is language that is mostly unfamiliar to mainstream Christian traditions.

There is scope for expansion into a whole range of topics applying this systematic critical lens, and I feel confident that much more is capable of being uncovered in the text by doing so in future essays that will be forthcoming.



*I dedicate this work to all of the Holy Archangels and Celestial Spirits of God,  
and to Frater Ashen Chassan and Benn mac Stiofán through whom they spoke.*

*May the unceasing love and blessings  
of the Holy Father,  
the Holy Son,  
and the Holy Spirit  
be upon all of them.  
Amen.*